

SAINT MARGARET MARY CATHOLIC CHURCH BAPTISM PREPARATION PROGRAM FOR PARENTS AND GODPARENTS



INTRODUCTION:

Welcome to this time of preparation for Baptism. While this preparation session may seem academic at times, and even mirror a classroom setting; it is important to see this time as a prayerful meditation on the significance of what you are about to participate in. The information should be received in a spirit of awe and reverence, letting the significance of what is being said transform your life and perspective. We should actively take time apart from the affairs of the world to reflect on the deeper meaning of Baptism. We should seek for a new appreciation and enthusiasm for this encounter with God's grace.

Appreciation comes in part from understanding; so the first part of our session will entail an overview of the Theology of the Sacrament of Baptism. In order to help us to be proactive participants in the Baptismal Rite; the second part of the session will entail a walk-through of the Baptismal Rite itself, what you will be doing here at church. In the third part of the session, we will review the forms and processes required during the preparation for the Baptism of your child. The entire session should take no more than one and one-half hours.

We hope that you will be engaged by our session, and we thank you in advance for your participation in our discourse. May this preparation make your child's baptism a truly joyful and Spirit filled event.

SECTION 1: THE THEOLOGY OF BAPTISM

The Necessity of Baptism?

In his dialogue with Nicodemus, Jesus taught that Baptism was necessary for salvation. "No one can enter the kingdom of God without being born of water and Spirit" (Jn 3:5). After his Resurrection, Jesus met with the eleven Apostles and gave them the commission to preach the Gospel and baptize, telling them, "Whoever believes and is baptized will be saved" (Mk 16:16).

What Does Baptism do for Us?

1. Baptism makes us children of God - adopted sons and daughters of God Our Father.



Baptistry of the Basilica of St. Vitalis, 6th cen. Sbeital, Tunisia

Baptism gives us new life as adopted children of God. We become sharers of divine life and temples of the Holy Spirit. We are made righteous by God and live in a state of grace, that is, we live in union with God because of His gracious and loving initiative. Our permanence in the state of grace is called *sanctifying grace* because God "sanctifies" us, that is, makes us His holy people by giving us His life. God continues to assist us with many helps, which are called *actual graces*. Thus, we have the ability to live and act under the guidance of the gifts of the Holy Spirit. This helps us mature in goodness through the practice of virtues.

By Baptism we become members of the Church, the Body of Christ. We share in the priesthood of Christ, as well as his prophetic and royal mission. We enjoy the community we find in the Church, share our talents and gifts with its members, respond willingly to its teachings and requirements, and assume the responsibilities that being a member of God's family implies.

2. Baptism washes away original sin, frees us from the power of darkness.

By Baptism all sins are forgiven, Original Sin and all personal sins, and temporal punishment due to sin is removed. After one has been reborn in Christ, there is nothing to prevent one's entry into God's Kingdom.

However, though all sins are removed, there remains, as an effect of Original Sin, the inclination to sin that is called *concupiscence**. This inclination to sin shows itself in what is sometimes referred to as a darkening of the mind and a weakening of the will, that is, the inability to know clearly the right or wrong of an action and/or the lack of strength to resist temptation and always to do the right thing no matter how hard this is. The effects of Original Sin need not harm us so long as we seek strength to resist them through the Sacrament of Penance, the Sacrament of the Eucharist, prayer, a deepening spirituality, growth in virtue, and a wholehearted dependence on God.

** The triple concupiscence is the impairment that a person feels in his whole being that subjugates him to: the pleasures of the senses, covetousness for earthly goods, and self-assertion, contrary to the dictates of reason. All mankind endures this threefold impairment, or triple concupiscence, as a result of the original sin of Adam and Eve. [Catechism of the Catholic Church (CCC) 377].*

Who can be baptized?

Anyone who has not been baptized and has been instructed in preparation for receiving God into their life can be baptized. Infants and young children can be baptized if their parents and/or Godparents have received instructions and pledge to foster the child's Christian faith,

When can you be Baptized?

From the moment after birth until the moment before death. It is never too early or too late to be born again in the Holy Spirit and marked as a child of God.

Before Baptism, one should be appropriately instructed in the meaning and purpose of this beautiful and life changing sacrament of initiation.

Who can baptize?

The ordinary ministers of baptism (in other words, the people ordinarily expected to perform baptism) are priests and deacons. Because baptism is ordinarily necessary for salvation (John 3:5; CCC 1257), in life-and-death situations in which a priest or deacon is not available, anyone—including Catholics, non-Catholics, and non-Christians—may baptize so long as they do so in the correct manner and with the correct intention (to baptize).



Why do Catholics Christians get Baptized?

Christians are baptized first and foremost because it is the sign that Christ established for becoming his disciple and participating in the victory over sin that he won for us: “Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” (Matthew 28:19) Christians are baptized in order to begin a permanent relationship with God. It is the first step in a journey towards the paradise that God our Father has prepared for us. It cleanses us from original sin that we received from Adam and Eve. It does not remove our tendency to sin (concupiscence), but through sanctifying grace, we are strengthened against it.

Baptism is the prerequisite or gateway to all of the other sacraments. One cannot receive the other sacraments, or be in full communion with the Church, until they have been baptized. It is the ordinary means by which we enter into the eternal life, by which we receive the redemption won by Christ, outside of which there is no salvation. While this is the certain path established by Christ, it does not mean that redemption is impossible for those who are not baptized. While we are bound to enter into communion with God through the concrete means through which he promised to act; God’s actions in the world are not limited to the sacraments, and each person will be judged according to their desire to seek God and participate in his plan.

This applies in a special way to those who pass from this life in infancy before Baptism. These we commend to the mercy of God who will not condemn the innocent. We should not, however, relativize or cheapen the Sacrament of Baptism because it is the sacrifice of Christ, by it we are washed in the blood of the Lamb. By the Baptism of our child, we recognize and affirm that there is no redemption outside of Christ.

How are Christians Baptized?

They are either plunged into water three times or have water poured over them three times with the following being proclaimed:

<person's name>,
I baptize you in the name of the Father,
and of the Son,
and of the Holy Spirit.

This assumes the person doing the Baptism is doing it with "right" intention.

Further Resources

Catechism of the Catholic Church 1213-1284

Biblical Text:

Gen 7:1-8:19, The Flood

Ex 14:10-30, The parting of the Red Sea

Mt 13:17, The Baptism of Jesus

Mt 28:18-19, The Commissioning of the Apostles to Baptize

John 3:1-18, The necessity to be born again of water and the Holy Spirit

Rom 6:3-11, We are baptized into Christ's death

Eph 4:4-6, One Body, one faith, one baptism

Col 2:12, New Life through Baptism



SECTION 2: A WALK THROUGH THE RITE OF BAPTISM

In our daily life, we use many different signs and symbols to express many different things. We use flags to express patriotism, stop signs to regulate traffic, even the words and letters on this page are signs and indicators of “something else.” Some signs, like streetlights, only point to immediate, temporal realities. Other signs and symbols point to realities that are greater than any particular sign. They indicate transcendent realities, spiritual realities, human realities such as love, patriotism, the value of the human person. In the same way, sacraments are signs, symbols through which God has promised to act directly. God has integrated them into His work of grace; they are the most direct way in which he manifests His love and mercy, His very presence. Thus, Sacraments are outward signs of inward grace. The visible reality we see in the Sacraments is their outward expression, the form they take, and the way in which they are administered and received. The invisible reality we cannot “see” is God's grace, His gracious initiative in redeeming us through the death and Resurrection of His Son. His initiative is called *grace*, because it is the free and loving gift by which He offers people a share in His life and shows us His favor and will for our salvation. Our response to the grace of God's initiative is itself a grace or gift from God by which we can imitate Christ in our daily lives.

While the sacramental sign of Baptism is the washing with water and the Trinitarian proclamation; other symbols, what we call sacramentals, have been added in order to give expression to the central mystery that is taking place. There is the symbol of oil, a lighted candle, the white garment, and many others which come together to form what we know as the “Rite of Baptism.”

In this section we will walk through the Rite of Baptism. The complete text for the Rite will be given with accompanying commentary [text within blue boxes]. The red text, or “Rubrics,” are instructive texts that indicate how the rite is to be administered. The commentary will attempt to show how all the parts are related to each other and come together in an organic whole. The instructions are divided into the following sections:

- Reception of the Child
- The Liturgy of the Word
- Intercessions and Invocation of the Saints
- Prayer of Exorcism
- Anointing Before Baptism
- Prayer of Blessing over the Water
- Renunciation of Sin
- Profession of Faith
- Reception of Baptism
- Anointing with Chrism
- Clothing with the White Garment
- Reception of the Candle
- Ephphatha Rite
- The Lord’s Prayer
- Final Blessing

RITE OF BAPTISM FOR ONE CHILD

RECEPTION OF THE CHILD

75. The celebrant greets those present, especially the parents and godparents, recalling in a few words the joy with which the parents received their child as a gift from God, who is the source of all life and who now wishes to bestow his own life on the child.

76. **Celebrant:** What name do you give your child? **Parents:** N.

Celebrant: What do you ask of God's Church for N.?

Parents: Baptism.

In the second reply, the parents may use other words, such as, "faith," or "the grace of Christ," or "Entry into the Church," or "Eternal life."

77. The celebrant addresses the parents in these or similar words:

In asking for baptism for your child, you are undertaking the responsibility of raising him (her) in the faith, so that keeping God's commandments he (she) may love the Lord and his (her) neighbor as Christ taught us. Do you understand this responsibility?

Parents: We do.

78 Then the celebrant turns to the godparents and addresses them in these or similar words:

Are you ready to help the parents of this child in their duty?

Godparents: We are (I am).

The Celebrant continues:

79. N., the Church of God receives you with great joy. In her name I sign you with the sign of the Cross of Christ our Savior; then, after me, your parents (and godparents) will do the same.

He signs the child on the forehead, in silence. Then he invites the parents and (if it seems appropriate) the godparents to do the same.

80. The celebrant invites the parents, godparents, and others present to take part in the liturgy of the word. If circumstances permit, there is a procession to the place where this will be celebrated, during which a song is sung (e.g., Psalm 85[84]: 7 -9ab).

The Rite of Baptism has a structure filled with meaning and is rooted in the tradition of the Church. In order to understand and appreciate what is happening in the rite of Baptism, it is best to see how it is all interrelated; how there is a flow to it. The first part is called the Reception of the Child.

This part of the rite has traditionally been held at the door of the Church or the entrance way. It is meant to be the place where the priest meets those seeking to enter into the Church community (symbolized by the church building itself), and questions them concerning their intentions for entering. Thus, it is interrogative in nature. In the early Church, adults requesting Baptism had to have the sincerity of their intention and their capacity to live the Christian life validated by a sponsor, also known as a godparent. In the case of infant Baptism, it is the intention of the parents and godparents which are reviewed. Once the review is completed, the child is welcomed and all confirm their intention through the sign of the cross on the child's forehead.

Traditionally, once their intentions were affirmed; the party was allowed into the Church and there was a procession to the place of instruction, the ambo (lectern).

In many cases, the Baptisms will be following a Mass in which the families are already present. In this case, the family is already seated in the church and the review is conducted here rather than at the doors of the church.

RITE OF BAPTISM FOR ONE CHILD CONT.

LITURGY OF THE WORD

Gospel Reading and Homily

Before one can receive Baptism, it is necessary to receive instruction concerning the faith. In the early Church that could be a 3-year process for an adult seeking Baptism. In infant Baptism the process is reversed, the child receives Baptism and the implications and meaning of that sacrament is unpacked with and for the child as they grow up. It is thus the parents who need the preparation and instruction. In the early Church, the part of the Mass we refer to as the liturgy of the Word (the part of the Mass where the scriptures are read, a homily is given, and prayer intentions are offered) was called the liturgy of the Catechumen and was the only part of the Mass that those who were unbaptized could attend. Here in the Baptism Rite we have a shortened form of that part of the Mass.

INTERCESSIONS AND INVOCATION OF THE SAINTS

Intercessions

The intercession starts with a baptism prayer for the child. The celebrant asks the Lord to look lovingly and mercifully on the child, and to grant them new life through baptism, and to welcome them into the Church as a faithful Christian witness.

Prayers are offered for the parents and godparents to be examples of love and inspiration for the child. Prayers are also offered for the family members and all the congregation that the Lord will keep them in love and renew the grace of each one's baptism.

85. The celebrant next invites all present to invoke the saints:

Holy Mary, Mother of God.

All: Pray for us.

Saint John the Baptist.

All: Pray for us.

Saint Joseph.

All: Pray for us.

Saint Peter and Saint Paul.

All: Pray for us.

The names of other saints may be added, especially the patrons of the child to be baptized, and of the church or locality. The litany concludes:

All holy men and women. All: Pray for us.

Having completed the period of inquiry and instruction, we ask the entire Christian community to pray for us in the Litany of the Saints. In this prayer, we acknowledge the presence and our communion with all those who have passed before us, who enjoy the fruits of their Baptism in Heaven. They are present with us as we prepare to approach the Baptismal font, and we ask for their prayers and support as we prepare to take on this very challenging undertaking of being faithful to our Christian commitments.

This is also a place where one can be proactive by proposing your favorite saints to be added to the litany (perhaps the saint who bears your child's name or patron saints of family members).

PRAYER OF EXORCISM

86. **After the invocation, the celebrant says:**

Almighty and ever-living God,
who sent your Son into the world
to drive out from us the power of Satan, the spirit of
evil, and bring the human race, rescued from
darkness,
into the marvelous Kingdom of your light:
we humbly beseech you
to free this child from Original Sin,
to make him (her) the temple of your glory,
and to grant that your Holy Spirit may dwell in him
(her).

Through Christ our Lord.

All: Amen

ANOINTING BEFORE BAPTISM

87. **The celebrant continues:**

May the strength of Christ the Savior protect you.
As a sign of this we anoint you with the oil of
salvation in the name of Christ our Lord,
who lives and reigns for ever and ever.

All: Amen.

**The celebrant anoints the child on the breast with
the Oil of Catechumens.**

Having prayed for the help of the saints; we now make
a statement against evil and its influence in our life;
casting it out through a prayer of exorcism. We are
about to do a holy thing, go to a holy place (the
Baptismal font) and in preparation we proclaim our
Lord's Power over evil and cast it out from this place.

In the Baptism Rite there is a double anointing, which is
a tradition that goes back to the earliest Christian
Baptisms. Christians took this action and made it a sign
by which the one who is to be Baptized is claimed for
Christ. The child is to become "another Christ," who
was both Priest, Prophet, and King. Since being
anointed with oil was often the way that kings, prophets,
and priests were designated, it is only proper that one to
be Baptized be anointed with oil.



Ambry at Saint Margaret Mary

The oil used for the first anointing is olive oil that has
been blessed by the Bishop of the Diocese. It is called
the Oil of Catechumens because it is for those who are
about to receive Baptism. All oils for the Diocese are
usually consecrated at the Chrism Mass during Holy
Week (traditionally occurring on Holy Thursday). All
the oils are stored in what is called an "Ambry

PRAYER OF BLESSING OVER THE WATER

91. Then turning to the font, the celebrant says the following blessing:

O God, who by invisible power
accomplish a wondrous effect
through sacramental signs
and who in many ways have prepared water, your creation,
to show forth the grace of Baptism;

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the same element
of water
would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,
set free from slavery to Pharaoh,
would prefigure the people of the baptized;

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
"Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the
Holy Spirit,"
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn
children
through water and the Holy Spirit.

The celebrant touches the water with his right hand and continues:

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,
so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns for ever and ever.

All: Amen.



The celebrant recites solemn prayers, invoking God and recalling His plan of salvation and the power of water. The celebrant recalls the instances of God's grace through water:

- At the dawn of creation
- At the great flood
- At the parting of the Red Sea
- At the baptism of Jesus in the River Jordan by John the Baptist
- At the flowing of water and blood from Jesus' side as he hung on the cross
- At the call of Jesus to His disciples at His resurrection, to go out and teach and baptize all the nations of the world

The priest next asks God's blessing on the water of the font, to make it holy so that the baptized may be cleansed of sin and made holy. The celebrant touches the water with his right hand and completes the prayer over it.

RENUNCIATION OF SIN

93. **The celebrant speaks to the parents and godparents in these words:**

Dear parents and godparents:
through the Sacrament of Baptism
the child you have presented
is about to receive from the love of God
new life by water and the Holy Spirit.
For your part, you must strive to bring him (her) up in
the faith,
so that this divine life may be preserved from the
contagion of sin,
and may grow in him (her) day by day.
If your faith makes you ready to accept this
responsibility,
then, mindful of your own Baptism,
renounce sin and profess faith in Christ Jesus,
the faith of the Church,
in which children are baptized.

The celebrant will then call on the parents and godparents to renew their baptismal vows, rejecting Satan and sin, and profess their faith so they can, by their example, bring up the child in the faith.

94. **The celebrant questions the parents and godparents:**

A
Celebrant: Do you renounce Satan?
Parents and Godparents: I do.

Celebrant: And all his works?
Parents and Godparents: I do.

Celebrant: And all his empty show?
Parents and Godparents: I do.

Or B.
Celebrant: Do you renounce sin,
so as to live in the freedom of God's children?
Parents and Godparents: I do.

Celebrant: Do you renounce the lure of evil,
so that sin may have no mastery over you?
Parents and Godparents: I do.

Celebrant: Do you renounce Satan,
the author and price of sin?
Parents and Godparents: I do.

PROFESSION OF FAITH

95. Next the celebrant elicits the threefold profession of faith by the parents and godparents, saying:

Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth? **Parents and Godparents:** I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Parents and Godparents: I do.

Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Parents and Godparents: I do.

The celebrant and the congregation give their assent to this profession of faith:

Celebrant:

This is our faith. This is the faith of the Church.

We are proud to profess it, in Christ Jesus our Lord.

All: Amen.

Before we consecrate this child forever to God and to the following of Christ through Baptism, the parents and godparents make this most profound profession of Faith. Baptism is always an expression of the Faith which is professed. It is not a magic rite that acts upon us without reference to our profession of Faith. In the case of infant Baptism, it is by the Faith of the parents that the child is Baptized. The Church only agrees to this baptism in reference to that Faith, and their real intention to raise the child in the Faith of the Church. If they were adults, the Church would have taken on the responsibility of preparing them for the sacrament in advance. In infant Baptism, the Church foregoes the preparation, expecting that the parents will complete it after the event, with the help of the church.

RECEPTION OF BAPTISM

97. The celebrant invites the family to the font and questions the parents and godparents:

Celebrant: Is it your will, therefore, that **N.** should be baptized in the faith of the Church, which we have all professed with you? **Parents and Godparents:** It is.

The celebrant baptizes the child, saying:

N., I baptize you in the name of the Father,

He immerses the child or pours water over him (her).

and of the Son,

He immerses the child or pours water over him (her) a second time.

and of the Holy Spirit.

He immerses the child or pours water over him (her) a third time.



Having made our profession of Faith we bring the child to be Baptized. First, it is important to note that there are two ways for this rite to be done. The minister can either pour the water over the child or immerse the child in water. While Baptism through the pouring of water is easier and thus more common; immersion is full of symbolism and part of a rich tradition. Some churches and ministers are more open to immersion than others, and the parents are always able to ask if Baptism by immersion would be possible. From a merely logistical standpoint, Baptism by immersion needs more foresight and planning. Some things to consider for immersion is the process of removing the infant's cloths, drying the infant off, etc. However, all these realities can be addressed in various ways.

ANOINTING WITH CHRISM

98. Then the celebrant says:

Almighty God, the Father of our Lord Jesus Christ, has freed you from sin, given you a new birth by water and the Holy Spirit, and joined you to his people.

He now anoints you with the Chrism of salvation.

So that you may remain as a member of Christ, Priest,

Prophet, and King,
unto eternal life.

All: Amen.

Then without saying anything, the celebrant anoints the child with the sacred Chrism on the crown of his (her) head.

The Baptism is finished. So, following the tradition, we first anoint him (her) with oil, or in this case, oil mixed with a perfume. This second oil is called Sacred Chrism and is a prefiguration of the time when the child will be Confirmed by the Bishop later on in life.



CLOTHING WITH THE WHITE GARMENT

99. **The celebrant says:**

N., you have become a new creation,
and have clothed yourself in Christ.

May this white garment be a sign to you of your
Christian dignity.

With your family and friends to help you by word
and example,

bring it unstained into eternal life.

All: Amen.

A white garment is placed on the child.

White represents the absence of stain, the absence of color, and is, of course, the representation of purity, sinlessness. In its purest form it is very rare in nature, and thus is a sign of the Divine. In the Transfiguration, Christ's vestments were revealed to be "whiter than any earthly bleacher could make them." Thus, through this white garment we symbolize our transformation into Christ, sharing in his glory.

The Church will supply a white garment which you can keep as an additional remembrance.

RECEPTION OF THE CANDLE

100. **The celebrant takes the paschal candle and says:**

Receive the light of Christ.

Someone from the family (e.g., the father or godfather) lights the child's candle from the paschal candle.

The celebrant then says:

Parents and godparents,
this light is entrusted to you to be kept burning
brightly,

so that your child, enlightened by Christ.

may walk always as a child of the light

and, persevering in the faith,

May run to meet the Lord when he comes

with all the Saints in the heavenly court.

The candle symbolizes Christ, the light of the world, in the hope that He will enlighten the child, and allow those who love and support the child to accompany the child in the faith. It symbolizes the help the Church has to provide to its new member, in finding their own light in the world. Jesus said to His disciples, "You are the light of the world ... your light must shine before men, so that they may see your good works and glorify the Father who is in heaven!" (Matt. 5:16)

The candle, or baptismal candle, represents the Christian's commitment to finding the light of his own life of faith, to be in turn, a light of the world through his or her works and actions.

The essential Baptism rite is complete, now the Church is sending us on our way. A candle is given as reminder of the Faith that the Church is entrusting to the parents and godparents to be handed on to the child. It is lit from the Easter/Paschal candle. The Paschal candle is first lit at the Easter Vigil, the greatest liturgy of the Church calendar. The Easter Vigil has traditionally been the event during which all catechumens were baptized. The Easter candle is lit from a large fire at the entrance of the church and carried in procession into the church. It represents the continuation of the Faith, the light of Christ, from year to year. In having the child's candle lit from the Easter Candle, there is a connection made between the Easter Vigil (the traditional and formal time for Baptism) and this particular liturgy of Baptism. One should also remember that you are not limited to using the candle that the Church provides. The church will provide a candle, or you may provide your own candle, and these can come in many sizes and decorations. If the candle is sufficient, a pious practice could be to light it at the anniversary of your child's Baptism. This is another way one can be proactive in the child's Baptism rite.

EPHPHATHA RITE

101. The rite of Ephphatha follows. The celebrant touches the ears and mouth of the child with his thumb, saying:

May the Lord Jesus,
who made the deaf hear and the mute to speak,
grant that you may soon receive his word your ears
and profess the faith with your lips,
to the glory and praise of God the Father.

All: Amen.

102. Next there is a procession to the altar, unless the baptism was performed in the sanctuary. The lighted candle is carried for the child. A baptismal song is appropriate at this time, or the following baptismal canticle is sung:

Baptized in Christ,
You are clothed with Christ,
Alleluia, alleluia.

The Ephphatha (meaning: *be open*) refers to the event related by Mark (7:31-37) where Jesus took a deaf and mute man aside, placed his fingers on his ears and tongue and they were opened. The symbolism expresses a desire that the Lord will open the child to a life conformed by Faith, the Faith that the parents are called to impart to him (her).



Jesus's Baptism in the Jordan - Saint Margaret Mary Parish

LORD'S PRAYER

103. The celebrant, standing before the altar, addresses the parents, godparents, and all present in these or similar words:

Dear brothers and sisters,
this child, reborn through Baptism,
is now called a child of God, for so indeed he (she)
is.

Through Confirmation he (she) will receive the
fullness of the Holy Spirit
And approaching the altar of the Lord,
he (she) will share at the table of his sacrifice,
and will call upon God as Father in the midst of the
Church.

Now in his (her) name,
And in the Spirit of adoption as sons and
daughters,
Which we have all received,
let us pray together as the Lord taught us:

104. And all say together with the celebrant:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

FINAL BLESSING

105. Then the celebrant blesses the mother, holding her child in her arms, then the father, and lastly the entire assembly:

Celebrant:

The Lord God Almighty,
through his Son, born of the Virgin Mary,
brings joy to all Christian mothers,
as the hope of eternal life shines forth upon their children.
May he graciously bless the mother of this child,
So that, as she now gives thanks for the gift of her child,
may she always remain united with him (her) in,
in Christ Jesus our Lord.

All: Amen.

Celebrant:

May the Lord God Almighty,
the giver of life both in heaven and on earth, bless the
father of this child.
So that together with his wife,
They may, by word and example,
Prove to be the first witnesses of the faith to their child,
in Christ Jesus our Lord.

All: Amen.

Celebrant:

May the Lord God Almighty,
who by water and the Holy Spirit
has given us new birth into eternal life,
abundantly bless his faithful here present,
that always and everywhere they may be active members
of his people;
and may he bestow his peace on all who are here
in Christ Jesus our Lord.

All: Amen.

Celebrant:

May almighty God bless you,
the Father, and the Son, + and the Holy Spirit,

All: Amen.

Celebrant:

Go in peace.

All: Thanks be to God.

SECTION 3: PROCESS AND FORMS

What steps do you need to take to prepare for your Child's Baptism?

1. **First**, call the Parish Office at 847-658-7625 to schedule an appointment with a priest to discuss the Baptism. (You do not need to wait until after the child is born).
2. Bring a copy of the child's **Birth Certificate**, issued by the County, to the initial meeting with the priest. If meeting with the priest before the child is born, the Birth Certificate will need to be submitted to the parish office before the baptismal date can be scheduled.
 - a. The priest will discuss the baptismal process briefly and record the child's birth date and place of birth [if the birth has already occurred] and the parents address and religious affiliations.
 - b. The priest will schedule the couple to attend a baptismal class that is held monthly at the parish. Attendance at a baptismal class is required before a date can be scheduled for the Baptism. If the couple has attended a baptismal class in the last two years, the requirement to attend this class may be waived by the priest.
 - c. The parents need to be registered in a parish. If not registered, they will be directed to register with the parish.
 - d. The priest will give you a "**Sacramental Sponsor Affidavit**" form for each of your godparents.
3. The parents must attend the Baptismal Class. Classes are typically held on the first or second Tuesday of each month from 7:00 p.m. until 8:30 pm in the church. Godparents and family members are encouraged to also attend the class.
4. The parents will select the godparents (Sacramental Sponsors) and submit the required Sacramental Sponsor Affidavit forms to the parish office. See requirements below to be a godparent.

Once the above items are completed, the date for the Baptism can be scheduled with the parish office staff.

Requirements for Godparent

Because of the great responsibilities of a godparent, the Catholic Church has some minimum requirements it asks of all godparents to fulfill in order to serve in this role. These are set forth in *The Code of Canon Law of the Catholic Church* (Can. 873 and 874):

1. In order to be a godparent, a person must be a practicing Catholic who has received the sacraments of Baptism and Confirmation; and if married, has to be married in the Catholic Church.
2. There is to be only one male godparent or one female godparent or one of each.
3. Godparents must be at least 16 years of age.
4. Godparents are to be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function.
5. Godparents cannot be bound by any canonical penalty legitimately imposed or declared.
6. Godparents cannot be the father or mother of the one to be baptized.
7. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

Additionally Diocesan/Parish Requirements:

1. A **Sacramental Sponsor Affidavit** form will need to be completed for each godparent and be returned to the parish office signed and sealed by the godparent's church's pastor. These forms must be submitted to the parish office prior to scheduling the Baptism. If the prospective godparent is not registered at any Church, then they will need to submit documentation showing that they have all their sacraments (Baptism, Confirmation and if married, Marriage). Newly issued certificates, documenting their reception of these Sacraments must be dated within the last 6 months and must be submitted to the parish office prior to scheduling a date for the Baptism.

Note on Marital Status:

Married - A Catholic godparent who is married must be in a marriage that is recognized by the Catholic Church. Those in a first marriage must have been married either a) in a Catholic Church ceremony or b) in a church/synagogue ceremony with the permission of the Catholic Church. Catholics in subsequent marriages, must have a marriage recognized or convalidated by the Catholic Church. Catholics presently in civil or common law marriages are not eligible to serve as a godparent.

Single - If unmarried, a godparent must be living a life consistent with a single person as defined by the Catholic Church.

2. A godparent must be a Roman Catholic because the godparent is an official representative of the Catholic Church. Christians of other denominations, whose baptism is recognized as valid in the Catholic Church, may serve as a Christian Witness for the baptism of a Catholic. Non-Christians may not serve as a godparent or Christian Witness. A baptized non-Catholic may be admitted as a Christian witness at Baptism, but only together with a Catholic sponsor. A person who has defected from the Catholic Church may not be a Christian witness, nor may a non-baptized person serve in this capacity.



SACRAMENTAL SPONSOR AFFIDAVIT

Name of Sacramental Sponsor: _____

Home Parish of Sacramental Sponsor: _____

Address of Sponsor Parish: _____
Street Address City State Zip

Name of Sacramental Recipient: _____

Sacrament To Be Received (*please circle*): Baptism Confirmation

To the Pastor of the Parish listed above:

The person listed above has been asked to act as Sponsor for the Sacrament of Baptism/Confirmation. We ask that you please check your records to verify that he/she is eligible to act as a Sacramental Sponsor according to the Rite of the Roman Catholic Church. Also, please authenticate with your signature and Parish Seal that the above person will *take care that the Sacramental candidate behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.*¹

I, _____, verify that the above person ☐ **MEETS THE CONDITIONS** / ☐ **DOES NOT MEET THE CONDITIONS** necessary to serve as a Sacramental Sponsor as set forth in the Code of Canon Law:

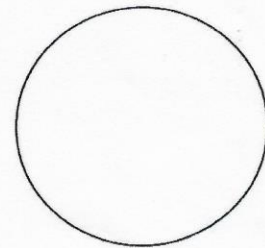
(PLEASE CHECK ALL BOXES BELOW THAT APPLY TO THE SPONSOR)

- ☐ Is a Catholic who has been Confirmed and has already received the most Holy Sacrament of the Eucharist.
- ☐ Is not married.
- ☐ Is married and the marriage took place in a Catholic Church and is recognized as valid by the Catholic Church.
- ☐ Is married but the marriage is not recognized as valid by the Catholic Church (i.e. Civil Ceremony; hotel/garden wedding, etc.).

Pastor's Signature

Pastor's Printed Name

Date of Signature



Parish Seal here

¹Code of Canon Law, Book IV: Function of the Church, Part I: The Sacraments, Title II: The Sacrament of Confirmation, Chapter IV: Sponsors, Can. 872-874, 892-893.